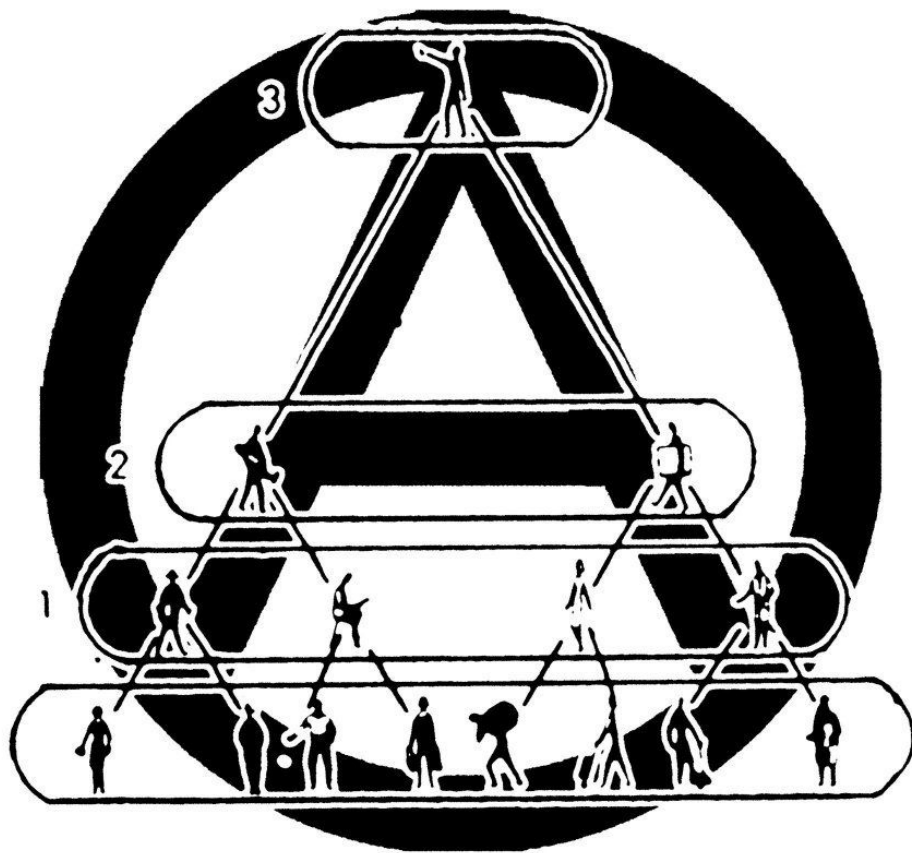


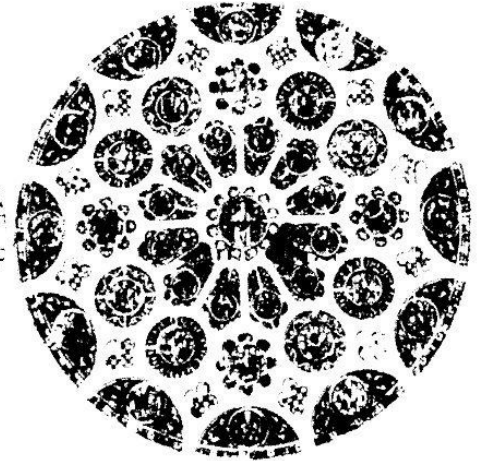
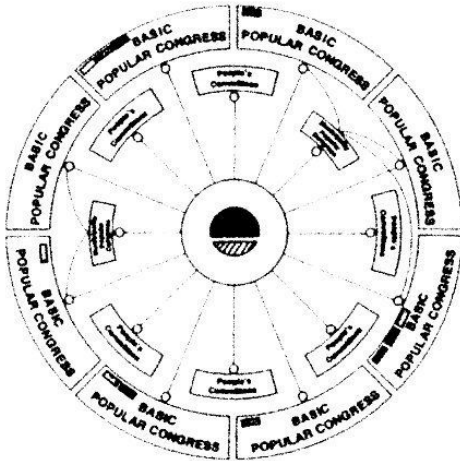
Committee for the Construction of Justified Hierarchies



MANIFESTO FOR A VERTICAL ANARCHISM

or, how i learned to stop worrying and love the state

Manifesto for a Vertical Anarchism



PREFACE:

The history of the anti-authoritarian socialist movement is one of self-contradiction. Every attempt at building an anarchist non-state structure has resulted in a cryptostate. Why bother with the pretense? Smash the state into thousands of glistening shards, reconstruct a beautiful hierarchy from the remains of the old order. Build justified hierarchies, defend the communist ideal, destroy liquidationist capitalism.

Humanity is experiencing an era of unrelenting capitalist acceleration. The liberal world order continually pushes forward, endlessly revolutionising itself in both the social and economic spheres. Women's liberation, racial justice, sexual freedom and emancipations of all kinds, once the exclusive realm of the revolutionary and radical left of the mid to late 20th Century, have become cornerstones of contemporary liberalism, constructing a grand historical narrative whereby the more society advances the more emancipated people will become. This vision of the future does not require a social revolution, as the current capitalism is a continually self-revolutionising social system. However, beneath the facade of liberal democracy, the pleas of centrist politicians and the ideologues of postmodernity lies a more insidious truth; that despite the constant advancement and resulting liberation of social life, satisfaction is never met. Despite the great strides taken by the social justice movement in the past decade and even the past five years, despite this feeling that western society is at the end of an epoch and we are about to burst through into a new era of maximum emancipation and total equality, we are more dissatisfied than ever.

I
CAPITALISM IS the greatest force in dismantling hierarchy. As capitalist society progresses the essential base economic unit has become progressively smaller, from the feudal remnant of the extended family to the rigid formal nuclear family to the individual*, capitalism has been ceaseless in its streamlining of economic oppression, creating artificial division and unity as fast as it dismantles it. Capitalism is liquid and it is liquidating, ever liquidating hierarchy.

* if this tendency is allowed to continue what is the logical next step? The splitting of consciousness into alters, the forced schizophrenisation of the working class? In reality this development is becoming readily apparent.

What can we learn of the state-socialist projects of the 20th century? The rigid hierarchical forms of so-called domination found in the Soviet and Chinese blocs allowed for a form of freedom totally alien to the capitalist world's "individuals". Freedom not defined by market choice and limited by bank balance, but freedom defined by ownership of one's soul and labour. These solid, planned hierarchies are rigid in their structure, yet (theoretically) adaptable to the ever-changing economic conditions present in our living world. The vertical form of organisation frees the worker from the soul destroying pressures of capitalist modernity:

- A) Advertising (mind control)
- B) Junk food (body control)
- C) Wage slavery (soul control)
- D) Bourgeois "politics" (see 'A')

And what is the mainstream anarchist critique of such socialist projects of the past? "Authoritarianism! Unjust hierarchy!" How does the Committee respond to these accusations?.

AUTHORITARIANISM!

- what is authoritarianism? Friedrich Engels asks: "is it possible to have organisation without authority?"

Supposing a social revolution dethroned the capitalists, who now exercise their authority over the production and circulation of wealth. Supposing, to adopt entirely the point of view of the anti-authoritarians, that the land and the instruments of labour had become the collective property of the workers who use them. Will authority have disappeared, or will it only have changed its form?... A revolution is certainly the most authoritarian thing there is; it is the act whereby one part of the population imposes its will upon the other part by means of rifles, bayonets and cannon — authoritarian means, if such there be at all; and if the victorious party does not want to have fought in vain, it must maintain this rule by means of the terror which its arms inspire in the reactionists. Would the Paris Commune have lasted a single day if it had not made use of this authority of the armed people against the bourgeois? Should we not, on the contrary, reproach it for not having used it freely enough?

Therefore, either one of two things: either the anti-authoritarians don't know what they're talking about, in which case they are creating nothing but confusion; or they do know, and in that case they are betraying the movement of the proletariat. In either case they serve the reaction.

Engels' critique applies not just to the pre-revolutionary socialists and their theoretical quibbles but to the revolutionary period too. Catalonia and Anarchist Ukraine are both heralded as successful libertarian socialist projects, yet in both instances a state apparatus emerged - highly brutal, with labour camps and penal codes that make the GULAG system look like summer camps. What of the cruel and unusual punishment dealt out by the Catalan CNT-FAI against the rank-and-file nuns and priests of the catholic church? What of the Makhnovist chain gangs? Surely these constitute authoritarian measures? And yes, it is necessary to defend the revolution by any means, but in admitting this, the mainstream anarchists become no different to bolsheviks.

Actually, there is one minor difference: The bolsheviks weren't crushed. Where is the free territory and black catalonia, where are the communes and collectives now? Anarchism in its traditional form is relegated to co-operative cafes and bookshops in the back alleys of major metropolitan centres, its best and brightest fighters replaced by petit-bourgeois "adults", out of shape and out of work, perpetually engaged in the aforementioned social struggles spearheaded by radical liberals, their only function as shocktroopers for bourgeois liberal elites (ANTIFA) or as their theoretical support beam (Noam Chomsky, et al).

UNJUST HIERARCHY!

- how do the mainstream anarchists define when a hierarchy is just or unjust? A noted anarchist thought leader and jew-hater once said something like "if a guy knows how to make shoes I trust him making shoes." From this it can be understood that anti-authoritarianism makes certain concessions to authority. Authority is of course a natural byproduct of human organisation, certain people have expertise in certain areas that others do not. The law of combined and uneven development applies both to economies and people, two individuals in a theory reading group reading the same text at the same time will both gain different insights and develop their thought at different rates. Why? Certain people have prior knowledge and experience that will be expanded in different directions by the same source material. So in the setting of the collective reading group, certain people assist and help elevate other members of the group to their level of understanding. This works in the reading group, but in the management of society not everyone is capable of administering industry, agriculture, the arts, culture, defence, etc. So naturally experts will emerge in different areas, their authority is trusted. Similar to the authority of the shoemaker, the authority of the Minister of Education and their Ministry is based on their ability to organise education across society. Of course, to make a hierarchy justified the expert must be fit to task. Incompetents make an unjust hierarchy. When a hierarchy is proven to be beneficial and the members of it are working at their best for the betterment of everyone, then the hierarchy must remain. If not, it must be either reorganised with the right leadership or smashed to its foundations and reconstructed. Socialism is an experimental ideology, it is necessitated by trial and error and the perpetual reorganisation of its apparatus as to justify its existence. It is the position of the Committee that for socialism to succeed and push beyond the limits set by the 20th century project, it must not allow for stagnation of any kind. This is the path of 21st century socialism, of Vertical Anarchism.

Would you like to Learn More?

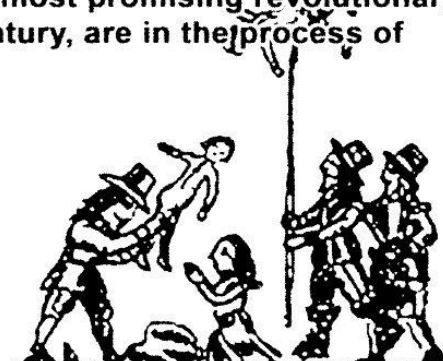
* YOU'VE PROBABLY NOTICED BY NOW - WE AREN'T ACTUALLY ANARCHISTS. BUT WE ARE STILL "SOCIALISTS", SO IF YOU'D LIKE TO LEARN MORE - FINISH THIS PAMPHLET AND GO READ SOME LENIN.

* IF YOU'D LIKE TO CONTACT US, DON'T! SERIOUSLY, THERE ISN'T ANY POINT. "WE" DON'T EXIST! THERE IS NO "COMMITTEE", ONLY 1 PERSON WROTE THIS. JUST ANOTHER POLITICAL MANIFESTO IN THE FREE MARKETPLACE OF IDEAS A.K.A. THE SWAMP OF SIN.

DON'T WASTE YOUR TIME: READ SOMETHING ELSE!

II (a brief look at technology)

What sets contemporary capitalism apart from prior social systems? What significant difference is there to the operations of our current order that works to pacify the revolutionary potential of the Western world? Certain Marxist theoreticians blame a labour aristocracy, the metamorphosis of the Western proletariat from a working class into a new petit-bourgeoisie of the world, pushing the burden of revolution away from the West and onto the so-called 'third world'. This theory holds some merit, however with the emergence of globalisation and the development of a global and national bourgeoisie in nearly every nation state on the planet and the complexification and entrenchment of neoliberalism in the developing world by NATO, the IMF and the World Bank, the possibility of the revolutionary Third Worldist masses conquering the earth in the name of world peace and socialism appears unlikely, especially as we see the degeneration of the most most potential candidates for a vanguard of our time, the failing Naxalite movement and the stagnant Philippine revolution as well as the Social-Democratic turn taken by FARC in Colombia. The most promising revolutionary movements of the current era, the ghosts of the 20th century, are in the process of exorcism.



Where now, then? What is the reason for this subdued revolutionary potential and the general milieu of dissatisfaction and post-radical impotence experienced today? The 'New Social Movements' of the Eurocommunist-New Left era (racial equality, feminism, sexual liberation, etc.) have become integral aspects of modern liberalism, creating convenient avenues for social protest and targets to direct this revolutionary rage without causing any harm to the structures and systems causing these issues. It was the isolationist bubble of Hollywood that created Harvey Weinstein, but who are the vanguard of the #MeToo movement? Hollywood celebrities, former friends and colleagues of Weinstein, the same people who perpetuate this 'rape culture' they rally against. As the emphasis is placed on the material culture, the emphasis is on the material culture, yet not on the material culture, what has this got to do with the milieu we find ourselves in? It is this rejection of the material forces which shape our culture which - in part - allows for the perpetual existence and re-revolutionisation of capitalism. The other part, the primary aspect of this revolutionary pacification process is capitalism's sister-system, technology.



yaaaaawn.... boring!
i'd read smth else if i were
you ~

What is technology, defined as a system? Essentially, we occupy an era where human beings are totally enthralled by machines. Technology is not a collection of machines. Rather, it is a social relationship between people mediated by machines. This is not a radical or new suggestion. Ted Kaczynski, American primitivist philosopher and part-time domestic terrorist, laid out one of the more advanced and developed analyses of what he calls the Techno-Industrial system in his essay *Industrial Society and its Future* in 1995 and subsequent writings on the issue.

What does the system of technology have to do with the current state of revolutionary passivity? Technology is the system which has granted this vast warped consciousness we see in the West today, revolutionary in thought but passive in practice, like an inoculation. It is through the dissemination of class theory and the inherent alienating effects of internet use which allowed for a whole generation of youth to place personal ideology and political understanding as a key component of adolescent identity-building. The availability of writings from such disparate thinkers as Karl Marx, Julius Evola, Nick Land and Max Stirner for the consumption of rebellious, inquisitive young people has resulted in a generation of ideologues, all with an understanding of the ruthless and horrific nature of the current order (whether that be cultural marxism, modernity, patriarchy, Kaczynskian techno-industrialism or any other interpretation of an observable aspect of the liberal world order extrapolated into an all-encompassing social system).

Technology guides our lives in ways we can hardly perceive. Bodies are contorted and reshaped by technology, our hands bend and warp to more efficiently and comfortably use the keyboard of a computer or operate a mobile phone. Our eyes adjust to screens and our minds are allowed to forget because our collective mind is always close at hand. The shape of our bodies as we sleep is fundamentally altered by the presence of technological devices. Dreams are affected by stimuli, the presence of technology has altered our thoughts in such a way as to replace them with video-experiences - the Situationist fear of cinematic dreams has been accelerated and mutated into a far greater horror by technological advancement.

Capitalism has outlived itself. This is demonstrated clearly in the way technology has advanced far beyond the requirements set by the capitalists. This new dynamic between the technological apparatus and the technologists themselves is the mediation of people by machines, it is the system of technology as the guiding force of capitalism.

Technology is designed to liberate ourselves from our conditions, vast technological advancement signifies the end of one historical stage and the birth of a new one.

Capitalism has lived far beyond itself to the point of becoming a hindrance to the development of humanity in all aspects. And yet capitalism remains, because technology has set itself free from the reigns of human power and has become the power, the central system controlling the unipolar capitalist world order.

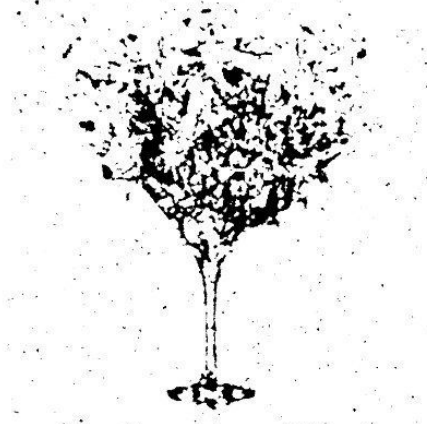
Like pure mathematics, technology no longer exists as a means of solving material problems and enriching the human experience. Technology exists as an end in itself. The system is so vast and all-encompassing, like some great cosmic horror, that radicals and well-meaning activists cannot begin to comprehend the size and scope of its enormity and its control, so revolutionary energy is diverted into a controlled opposition which compounds and reasserts the controlling powers of capital and the technological system. Opposition to technology is [REDACTED] madness: to attempt to convince somebody of technological control is to present yourself as either a paranoid Ultra-Luddite afraid of the progressive acceleration into oblivion or a collapse cultist misanthrope wishing for the obliteration of humanity.

Opposition to technology does exist, however it manifests itself in a pacified, directionless form. Far fewer anti-technologists exist than anti-capitalists, but their efforts are equally directed into controlled outlets for revolutionary frustration: Animal testing raids, participation in anarchist book fairs and other "radical culture" events, adopting an individual 'revolutionary' lifestyle, etc. The 'green anarchist', 'anarcho-primitivist' or 'deep ecologist' will often ignore and deride the strategies of arguably their most successful practitioner, Ted Kaczynski, much in the same way a social democrat will "agree with the economic analysis of Karl Marx" while disagreeing with any practical revolutionary strategies found in Marxist theory. An aversion to any form of achievable and realistic strategy is a symptom of total CULTURE-CONTROL, where politics is theatrical and the ruling order sets the guidelines for radical activity. Kaczynski himself applied a 'Narodnik'-style anarchist strategy, using symbolic bombings as a means to get his ideas noticed by the American people. The next logical step would then be for the people who read his work to become galvanized by the truth of his worldview and take up arms against the techno-industrial system. But that didn't happen. It won't happen. The only way a revolution has ever been won is through the mass organising of people by a military-political organisation with a clear vision and a diverse set of strategies and tactics. Authority of one group over another through violence is the reality of politics; contemporary liberal capitalism holds on the one hand a monopoly on violence and on the other a facade of pacifism and egalitarianism to confuse and divert radical energy away from it as the root cause of alienation, oppression, economic inequality and imperialist warfare.

III

So, what can we do? Nothing? Certainly looks that way. After all, even if we bomb computer servers, most data is transient and has no fixed point. Oh well. Maybe we can't build justified hierarchies, we'll just have to live in the shit until collapse hits. But, as the first Vertical Anarchist Vladimir Lenin once said, "sometimes days happen in years, sometimes years happen in days." We'll just have to wait and see. But until then...

Get a Car
Get a Job
Get a Gun
Get Organised
Get Drunk!



-the Committee

**pay nothing for this pamphlet,
save money for st*ckpiling w*apons**



**the only “horizontal hierarchy”
you need is in the bedroom**

